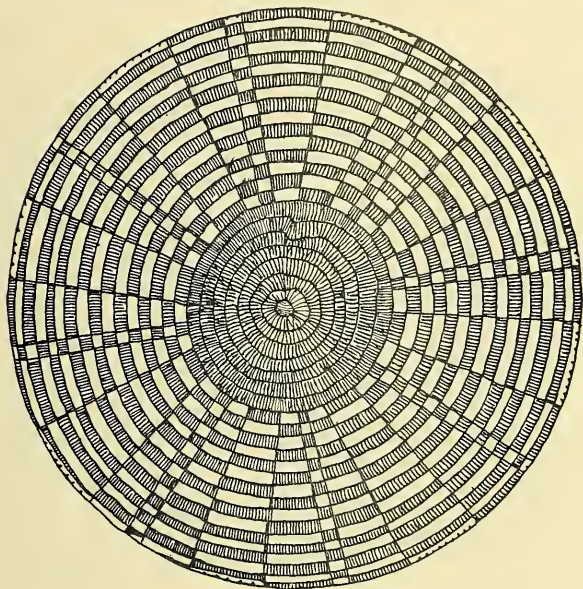


INDIANS AT • WORK



NOVEMBER 15, 1936

A NEWS SHEET FOR INDIANS
AND THE INDIAN SERVICE

• OFFICE • OF • INDIAN • AFFAIRS •
WASHINGTON, D. C.





I N D I A N S A T W O R K

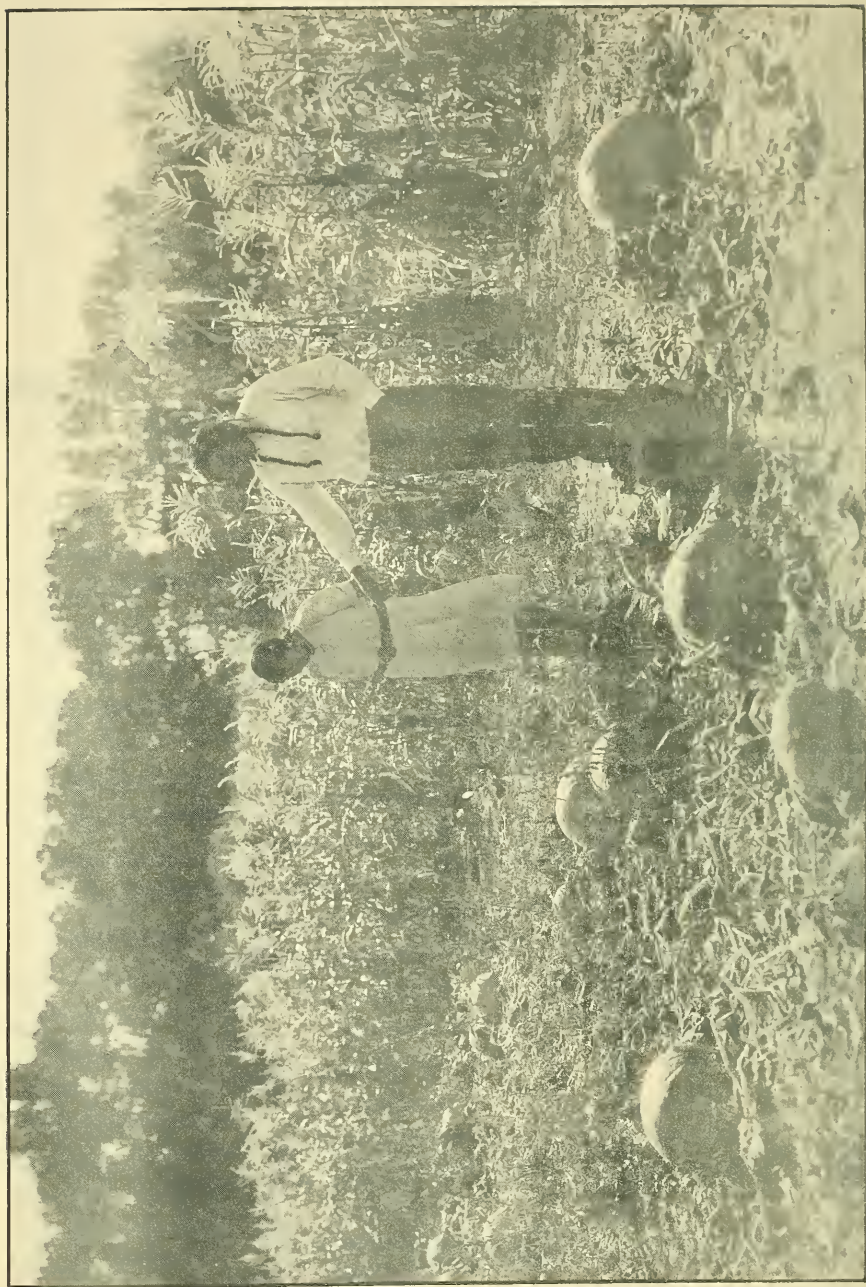
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HARVEST TIME AT SHOSHONE, WYOMING





· INDIANS · AT · WORK ·

A News Sheet for Indians
and the Indian Service

· VOLUME IV · · NOVEMBER 15, 1936 · · NUMBER 7 ·

This editorial is written November First, in the certainty that the Indians will have another four years of opportunity under President Roosevelt.

These years to come ought to be long enough to establish the Indians in their long - their diversified as well as long - future.

Months ago, I wrote that no change of party control, in my belief, would change the basic policies established since March 4, 1933. But within a policy-framework, there can be more effort or less effort. Indian service effort aimed at increase of Indian effort. Governmental policy is opportunity to act - it is help toward action - but the heart and soul must be the Indians' own action.

Positively we Americans do not want a "totalitarian state", which means a state where all initiative and all responsibility are in the government. We want something else than any kind of totalitarian state, communistic, fascistic, or merely political and

bureaucratic. We are chiefly grateful to President Roosevelt for having led in averting (by his actions in the face of social and economic dissolution) the danger of a totalitarian state, which was an imminent danger in 1933. America's hope lies in something else than the totalitarian state.

And just as surely, the Indians' hope lies in something else. It was precisely the totalitarian state which blighted the Indians' life for two generations before 1933. They are the only element in America's population who have actually experienced the totalitarian state. Present policy seeks to free them of the consequences of that damaging experience.

The framework of law and policy now established for Indians is anti-totalitarian.

In that framework, government remains important (just as in the life of all the people it must remain important) but not as the agency replacing the initiative, the responsibility of the individual and of his local community and his tribe.

The Indian policy of today, like the basic Indian law of today (the Indian Reorganization Act), has for its object, and depends for its success upon, Indian self-activity. If the policy and the law get any other result in the world (no matter how pleasant a result) and do not get Indian initiative, Indian responsibility, and self-enlisted Indian work-energies, then they will have failed. They will have failed in terms of their own purpose. And they will have destroyed the Indian.

Are they failing? No. To this date they have succeeded. I do not quote cases, but readers of Indians At Work know them. I believe that if there existed some means for measuring the increase of self-assertion, of responsible thinking, of team-action and of volume of life, the Indian experience since 1933 would be seen as a thing rarely preceded in human history outside the crises of war. What was a trickle of Indian public life, or mere pools in a dried-up stream bed, has become a rushing stream.

So far so good. Let it go forward through another four years; and let the government's part keep pace with the marching Indian life; let land restoration proceed, let the credit system fully establish itself, let the planned use of Indian resources go on unfolding, and let Indian service readjustment to the challenge go forward too, and in less than another four years the mighty hope of the Indians will have fulfilled itself.

This means work - and work - and more work!

* * * * *

On page 10 is a news release, with correspondence between Secretary Ickes and the governor of a New Mexico pueblo - Taos Pueblo.

The writer's experience with Indians commenced at Taos Pueblo, sixteen years ago.

His understanding of the problem of the Indian has its roots there. His vision of the profundities of Indian nature, the intense potencies of Indian institutions, owes much indeed to Taos Pueblo.

Like Secretary Ickes, the writer has been actively concerned through many years with the preservation and increase of the self-rule of the Pueblos.

Hence there is a peculiar sorrow in the happenings at Taos which have made Secretary Ickes' letter necessary.

But facts must be faced. Reckless immoderation on the part of Indian tribal officers; disregard of elementary human rights; seizures of the farm lands which are the only means of support of fellow-members of a tribe; and subordination - indeed, perversion - of Indian action to white influences from outside the Indian group: such facts are mortal blows to Indian self-rule. The other pueblos know it, and many within the Taos tribe know it. Secretary Ickes' action has been the minimum which was necessary and mandatory under existing law and within his obligation as Secretary of the Interior.

Most of all he is trying to serve that old life of Taos which is deep and self-controlled, tolerant and wise, and beautiful as few things of man are beautiful. The temporary aberration of a few tribal officers will pass, or they will be replaced by their people. The mysterious human wellspring of Taos life, which seems to draw down its waters from the huge sacred mountain that gleams above the pueblo, will continue to flow. The white invasion will become a memory. Taos - the Indian, the human, the mystic Taos - will go on.

JOHN COLLIER

Commissioner of Indian Affairs

ALASKA - GETTING ACQUAINTED

By D'Arcy McNickle

Administrative Assistant, Office of Indian Affairs



James Kinnagak and Family

Congress, in June 1934, gave us a new basic law for dealing with Indian affairs. It was a law designed to rescue Indian property and Indian ways of life both of which are approaching a dead end.

In the two years or more that have gone by we have been transferring that law from the statute books to the lives of the people whom it affects - tribal organization, incorporation, land purchase, credit, educational loans, Indian

Service employment; these are the living terms. In two years, we have made only a beginning. The growing season of any organic law is slow in starting and long in maturing.

And now we move into Alaska. For Congress, in May 1936, extended the benefits of the Indian Reorganization Act of 1934 to the natives of Alaska. Just now, we are sketching out the job, reflecting on our experiences of the past two years, waiting for the Alaska winter to set in and spring to come again.

First impressions, then.

"Alaska is such an immense country, the Indians so widely scattered, and travel frequently so tedious, slow and extensive that it is very difficult to plan a program . . .

"The more one observes the Alaska natives in their own habitat, the more one is convinced that these people are far ahead of our tribes in the states when it comes to initiative, industry and the capacity to work in organized groups. In fact practically every village group has its community hall, usually the largest and most expensive building in the village, constructed by their own labor and own expense for materials . . . So I find these Indians understand fully the values of group, cooperative effort . . .

" Briefly stated, the native population of Alaska is composed of Eskimos and Aleuts (19,000); interior Indians - Athapascans (5,000); and Southeastern tribes - Tsimpshean, Thlinget and Haida (6,000). The latter are divided into eighteen groups or villages located on the coast line from Metlakatla on the south to Yakutat Bay and Haines, on the north and west, a distance of approximately 500 miles . . . The mode of travel to the interior and northwest coast points is generally by airplane. The charge for a chartered plane is about \$50 per hour, while the one-way fare from here (Juneau) to Nome is \$150 for government employees."

The above quotations are taken from the reports of Mr. O. H. Lipps, field representative of the Indian Office, who has been on detail in Alaska since the middle of August. With Mr. William Paul, field agent assigned to Alaska, he has been making a survey of the problems and opportunities in Alaska. The Office needs to know first the situation, the location, the needs and the capacities of the people; and the people themselves must have a satisfactory understanding of the provisions of the Indian Reorganization Act and the Alaska Amendment, what may be done through this legislation, and how it may be done. When Mr. Lipps returns to Washington sometime in December with his report and recommendations, plans of action will be drafted and by spring active work in organizing tribes and cooperative units should be started.

In gathering this information Mr. Lipps and Mr. Paul have traveled by motor launch along the coast of Southeastern Alaska, putting in for anchorage in any convenient cove or bay when night overtook them, riding out fog and storm; they have gone by airplane from Juneau to Nome, and then by boat from Nome out to the Aleutian Islands, following the regular route of the "North Star", the Indian Service supply ship.

Distances in Alaska are great, as will be seen if a map of Alaska is placed upon a map of the United States, drawn to the same scale. Although the area is but one-fifth of the United States, the extremities of the territory will actually reach from the Atlantic to the Pacific and touch upon the borders of



Nelson Island Natives At
Kokak Fish Camp - Alaska

Canada and Mexico. The shore line, allowing for its many indentations, extends over 25,000 miles. The steamship route from Seattle, the point from which distances are usually measured in Alaska, to Nome, is 2600 miles; to Point Barrow, northernmost tip of Alaska, it is about 3400 miles, or the distance across the United States. The airplane distance from Juneau to Nome is more than 1100 miles. Transportation over these great distances is limited to boat for coast travel and to dog team for interior travel; both of which are slow; and to airplane travel, which, while rapid, is expensive. Actually, transportation costs by boat or dog team, considering the amount of time consumed, is about as costly as airplane travel.

The Alaskan natives, with perhaps some few exceptions, do not fall into well-defined tribal groups, occupying definite geographical areas, and having a tradition of tribal organization and a background of government recognition. Tribes in the United States, while they have been scattered and tribal governments have been broken down, at least have behind them a history of segregation on Indian reservations, where they have more or less remained. In the cases of the Alaskan Indians there is no such history, and even the status of land ownership is an ambiguous one, which in some cases will have to be clarified before organization work can proceed.

It is not possible to say accurately how many Indian villages exist in Alaska. At the more important of these villages the Indian Service at present maintains schools and hospitals, and of these there are approximately 100, scattered from southeastern Alaska all the way to the tip of the Aleutian peninsula and around the shore of the Arctic Ocean. The village will be the basis of organization, since as stated above there are few, if any well-defined tribal groups in the territory. The present estimated Indian and Eskimo population of the territory is slightly over 30,000 or about one-half the total population.

NOTE: A second article dealing with economic and health conditions among Alaska natives will appear in an early issue.



Afraid of the Photographer

SECRETARY ICKES MOVES TO PROTECT MINORITY RELIGIOUS GROUP AT TAOS PUEBLO

Declares Void Seizure of Land by Pueblo Officers

In a letter disapproving the seizure of the irrigated farm lands of Indians as punishment for a religious observance, Secretary Harold L. Ickes of the Department of the Interior has notified the Indian Governor of Taos Pueblo, in New Mexico, that Indians are entitled to religious liberty at the hands of other Indians as well as at the hands of whites. Secretary Ickes, in a letter to Santano Sandoval, the Governor of Taos Pueblo, dated September 30, stated:

"For a number of months I have watched with serious concern the course of action of the Taos Pueblo officers in denying liberty of conscience to a minority religious group, in inflicting extreme, even cruel, punishments upon the members of this group; in depriving some of the members of this group of all their land, without which they cannot support themselves; and in dividing this confiscated land among the officers, to their personal enrichment."

Secretary Ickes in his letter continued:

"During the months from March of the present year to this date, the minority religious group, upon the request of your Superintendent, Dr. Aberle, and of Commissioner Collier, have suspended all their religious observances, in the hope that through non-resistance on their part a just settlement might be arrived at within the Pueblo. They have not attempted any reprisals against the officers of the Pueblo, and they have abstained from appealing their case to the courts, to myself, or to the public through the press. Their self-control has been without avail.

"It is intolerable that for a purely religious alleged offense, and under a charge of witchcraft supported by no evidence or witnesses, Indians should be confined by fellow-Indians in an unsanitary and practically an airless and lightless dungeon for long periods.

"It is intolerable that for such alleged offenses Indians should be deprived by other Indians of much of their land, in some cases and of all their land, in other cases, and that the officials of a tribe should personally appropriate this confiscated land for their own enrichment.

"It is intolerable that the most fundamental of all human rights, and one of the most precious of all the rights guaranteed by the Constitution - liberty of conscience - should be denied and abolished within a tribe of Indians through the action of officers themselves proceeding under the domination of an armed and uniformed employee of the Indian Service, whose action, in its turn, was not authorized by law or directed or to be tolerated by his superiors in the government."

Informing the Pueblo's Governor that the seizures of the irrigated lands of the religious minority, and their appropriation to the personal use of the Pueblo's officers, are disapproved and are void, Secretary Ickes added:

"Should the religious persecution be recommenced, the resources of the Department of the Interior will be used to protect the religious liberties of the minority.

"I earnestly hope and trust that hereafter these irregularities and these demoralizing actions will not be renewed. The injury from such actions extends far beyond Taos Pueblo. It discredits every Pueblo. It jeopardizes the religious liberties and the self-government of all the other Pueblos and, indeed, of every Indian tribe. It jeopardizes the success of that whole broad program, now far advanced, which looks toward the establishment of Indian rights, including the privilege of self-determination by Indian tribes and which seeks to establish the Indian in the public opinion of the country as a dignified, permanent and important unit in the life and the culture of the United States."

Secretary Ickes' letter of September 30 was read through interpreters to the Indians of the Pueblo by Superintendent Sophie D. Aberle, head of the United Pueblos. The religious minority, who are members of the Native American Church, were advised that they were legally authorized to repossess their confiscated lands. On October 21, the Governor of the Pueblo, in a telegram to Secretary Ickes, made denials and indicated a purpose to defy the Secretary's instruction.

The complete texts of Secretary Ickes' letter, of the Pueblo Governor's telegram and of Secretary Ickes' reply to that telegram, follow:

Mr. Santano Sandoval,
Governor, Pueblo of Taos,
Taos, New Mexico.

Through the Superintendent of the
United Pueblos.

My dear Mr. Sandoval:

For a number a number of months I have watched with serious

concern the course of action of the Taos Pueblo officers in denying liberty of conscience to a minority religious group, in inflicting extreme, even cruel, punishments upon the members of this group; in depriving some of the members of this group of all their land, without which they cannot support themselves; and in dividing this confiscated land among the officers, to their personal enrichment.

By my direction, Commissioner Collier, several months ago, met with you and your officers, as well as with the representatives of the minority religious group and urged that a peaceful and just settlement be reached within the Pueblo, making unnecessary any interference by the government. Thereafter, pursuant to the request made by both parties at the aforesaid meetings, Commissioner Collier requested your private attorney, Judge R. H. Hanna, to draw a proposed document of agreement, under whose terms, were they accepted, the rift within the Pueblo might be healed, liberty of conscience might be assured and the sentiments of the majority might be fully protected. This document was drawn up by Judge Hanna.

The minority group has stated its willingness to enter into this suggested agreement, but the Pueblo's officers have refused to enter into it and have adhered to their extreme position and their extreme actions.

During the months from March of the present year to this date, the minority religious group, upon the request of your Superintendent, Dr. Aberle, and of Commissioner Collier, have suspended all their religious observances, in the hope that through non-resistance on their part a just settlement might be arrived at within the Pueblo. They have not attempted any reprisals against the officers of the Pueblo and they have abstained from appealing their case to the courts, to myself, or to the public through the press. Their self-control has been without avail.

It is intolerable that for a purely religious alleged offense, and under a charge of witchcraft supported by no evidence or witnesses, Indians should be confined by fellow-Indians in an unsanitary and practically an airless and lightless dungeon for long periods.

It is intolerable that for such alleged offenses Indians should be deprived by other Indians of much of their land, in some cases, and all of their land, in other cases, and that the officials of a tribe should personally appropriate this confiscated land for their own enrichment.

It is intolerable that the most fundamental of all human rights, and one of the most precious of all the rights guaranteed by the Constitution - liberty of conscience - should be denied and abolished within a tribe of Indians through the action of officers themselves proceeding under the domination of an armed and uniformed employee

of the Indian Service, whose action, in its turn, was not authorized by law or directed or to be tolerated by his superiors in the government.

Under Section 17 of the Act of June 7, 1924, the approval of the Secretary of the Interior is required for conveyances or transfers of land between the Indians of the Pueblos of New Mexico. The taking of the lands of the religious minority is hereby disapproved, and the appropriation of these lands by the officers of the Pueblo for their personal use is hereby disapproved. The status of the land remains what it was before the religious proscription was set in action and the members of the Native American Church are authorized to repossess themselves of all of the land thus taken from them. The officers of Taos Pueblo are hereby directed to return the land to its owners and to make good any damages or losses caused by their seizures of the land.

Should the religious persecution be recommenced, the resources of the Department of the Interior will be used to protect the religious liberties of the minority.

I earnestly hope and trust that hereafter these irregularities and these demoralizing actions will not be renewed. The injury from such actions extends far beyond Taos Pueblo. It discredits every Pueblo. It jeopardizes the religious liberties and the self-government of all the other Pueblos and, indeed, of every Indian tribe. It jeopardizes the success of that whole broad program, now far advanced, which looks toward the establishment of Indian rights, including the privilege of self-determination by Indian tribes, and which seeks to establish the Indian in the public opinion of the country as a dignified, permanent and important unit in the life and the culture of the United States.

I am directing that this letter shall be presented to you by the Superintendent of the United Pueblos or the Attorney for the Pueblos, or both of them, and that it shall be interpreted adequately through an interpreter or interpreters satisfactory to both parties to the recent controversy.

Sincerely yours,

(Signed) Harold L. Ickes,
Secretary of the Interior

* * * * *

WESTERN UNION DAY LETTER

October 21, 1936

Taos New Mexico

Hon. Harold Ickes

Secretary of the Interior - Washington D. C.

Your letter of September 30 received. Pueblo Council has given it serious consideration. We have no knowledge of any Native American Church. We have not inflicted extreme or cruel punishment on any person. We have never confined anybody in an airless and lightless dungeon for any length of time. You seem to have passed judgment as to both fact and law on what you consider a controverted matter without giving us a day in court. We are determined to live in peace and in loyalty to the Federal Government the Government of New Mexico and our tribal government within its sphere. We cannot subscribe to Hanna agreement without agreeing to repeated violation of New Mexico laws. You suggest that peyote users might have appealed to the courts, to yourself, or the public press but have refrained. We would welcome any such appeal. If you will withdraw your ultimatum until after a hearing in the Federal courts or before yourself in which we can have our day in court we shall be glad of that opportunity but we want no hearing before Collier or Aberle. If we receive a telegram on or before October 24 that judgment will be suspended pending a full hearing we will await that hearing and if not we shall give your threatening letter and a copy of this telegram to the press of the country on October 26th.

Yours in loyalty to constituted authority

Santano his X Mark Sandoval Governor
Taos Pueblo

* * * *

October 23, 1936.

Mr. Santano Sandoval,
Governor, Pueblo of Taos,
Taos, New Mexico.

My dear Mr. Sandoval:

I have received your telegram of October 22. My letter of September 30, last, is complete, and in that letter you were advised that the seizures of land from the members of the religious minority at Taos Pueblo, and the taking of these seized lands for the personal enrichment of the Pueblo's officers, was disapproved and was void.

My letter also notified you that the resources of the Department of the Interior would be used to uphold the essential right of the minority in your Pueblo to liberty of conscience. White persons cannot deny liberty of conscience to Indians. Neither can Indians deny liberty of conscience to other Indians.

The officers of your Pueblo have had an ample hearing before the Superintendent of the United Pueblos and the Government's Attorney for the Pueblos, and before Commissioner Collier of the Office of Indian Affairs. In addition, your officers and a white attorney representing them, have consumed several hours of time before the Indian Investigation Committee of the Senate, and all the facts are of record in the hearings of that Committee. The denials made in your telegram, obviously written by a white person, are proved untrue by the record and were not made when your witnesses were confronted before the Senate Committee. There is no occasion for a further hearing.

It is a matter of regret to me that the officers of an Indian Pueblo, led by two white individuals, should do grievous wrong to their fellow Indians, injuring the good name and jeopardizing the hard-won self-rule of all of the Pueblos. The Government's obligation is plain.

Sincerely yours,

(Signed) Harold L. Ickes,
Secretary of the Interior.

* * * * *

RECENT ELECTIONS ON CHARTERS AND CONSTITUTIONS

Four more tribal constitutions have been adopted, bringing the total number ratified by the tribes up to fifty-two. The results of the most recent elections are as follows:

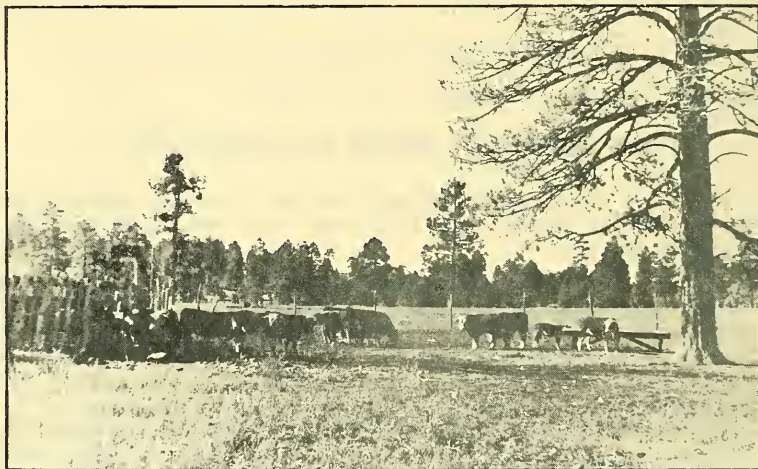
	<u>Yes</u>	<u>No</u>
Bay Mills (Great Lakes Agency)..October 8.....	70	4
Quileute (Taholah Agency).....October 10.....	37	12
Camp Verde (Phoenix).....October 24.....	86	0
HopiOctober 24.....	651	104

The following elections have been held recently on charters:

	<u>Yes</u>	<u>No</u>
Red Cliff (Great Lakes Agency)..October 24.....	74	1
FlandreauOctober 31.....	42	1
Muckleshoot (Tulalip Agency)....October 31.....	58	0



Morgan Stallion, Navajo



Young Bulls, San Carlos, Arizona

The Morgan horse, a famous strain which combines the qualities of a good saddle horse and work horse, is being bred to Navajo horses in an experiment to improve the type and size.

The Hereford bulls, all of which are pure-bred registered animals, are representative of those received through drought purchases.

At the recently established Southwestern Range and Sheep Breeding Lab-



Flock At The Southwestern Range And Sheep Breeding Laboratory,
Wingate, New Mexico



Tribal Sheep At Jicarilla, New Mexico

oratory, careful experiments are being made in developing and strengthening the Navajo strain. The qualities sought for Navajo sheep are hardiness to desert conditions, wool of high quality, suitable for Navajo rugs as well as for the regular markets, and good meat production.

In this venture, the Bureau of Animal Industry, the Soil Conservation Service of the U. S. Department of Agriculture, and the Indian Service are cooperating.

DO YOU BELIEVE IN INDIANS?

By Willard W. Beatty - Director of Indian Education

"Indians are just like children - irresponsible and incapable of serious leadership."

"Indians have a peculiar psychology. You can't treat them like white men. You have to know how to handle them."

"Indian children are very different from whites. They are sullen, irresponsible and won't speak up like white children."

"Indian children are shy. They don't have much to say. They don't laugh and play like white children."

These and many more words of wisdom and bits of sage advice were passed on to me during the early months of my association with the Indian Service, by teachers, supervisors, reservation superintendents, construction superintendents and others connected in one way or other with work with Indians. Don't misunderstand me. These people did not represent all, or even a large part of the Indian Service personnel, but they did represent a very vocal part. It was the people who believed these things who were outspoken with regard to them and who were quick to volunteer advice to a newcomer.

In many ways I am glad that some of my first contacts with Indians in schools and on reservations were made when I was still fresh from daily, continuous association with perfectly normal white children of all ages, through senior high school and of slightly higher mentality than the average. Whether I had originally intended to do so or not, I was continually forced to compare the problems presented to me by representatives of the Indian Service as those peculiar to their work with Indians, with similar problems which I have been encountering day by day for more than twenty years with American white public school children.

Without any gross exaggeration, I think I can honestly say that practically nothing which was presented to me as an Indian problem differed very materially from problems of a similar nature which I had learned to associate with adolescent youth in my contact with white children. After a few months of this type of experience I reached the conclusion that many of our so-called "Indian" problems were called that because the persons who encountered them as problems, had been with Indians just long enough to forget how white children behave under similar circumstances.

Of course I have visited schools in which Indian children have been shy; in which they have given appearance of being sullen; in which there have been evidences of irresponsibility. Of course I have met adult Indians who

have money and have taken the day off to spend it; Indians who have been very unskilled and clumsy in the doing of simple manual tasks; and Indians who have appeared to have difficulty in offering leadership to their fellows in the acceptance and following of white ways.

On the other hand, in a majority of cases I have found schools on the same reservation, or at least in culturally similar adjacent communities where exactly the reverse of all these things has been true. I have found Indian children responding gaily in classroom activities that would lead a visitor to confuse them with the best of American public schools, if one could forget momentarily the skin color of the little ones. I have met older Indian boys and girls in high school, participating in animated discussions, showing the greatest of interest in problems wholly similar to those which their white brethren in public schools discuss and are interested in. I have found adult Indians carrying the most serious responsibility, doing the most skilled work, responding to problems with the most reasoned and subtle judgment born of observation, experience and mature thought.

And out of these early experiences in the Indian Service I have reached a tentative conclusion. It is that those people who expect Indians to be only a system of apprentice teaching has been growing up, in which the young teacher-to-be gives his or her time for a year or two, in exchange for the privilege of assisting unusually proficient and experienced teachers. To expect or require such service free from our Indian young people would, we believe, place them at an undue disadvantage in view of the fact that most of them are already in debt for their college education. However, it is manifest that the opportunity for an apprentice year with one of the more experienced and understanding of our Indian Service teachers, would be invaluable in preparing the young teacher to succeed when given a fully responsible teaching position.

A plan of apprentice teaching has therefore been worked out for the Indian Service, which makes it possible for us to assign our young Indians as apprentices to excellent teachers for one year and pay them an entering salary of \$720. If the apprentice completes a successful first year, an assignment as an assistant at \$1200 will be made for the second year; and the year following, if the competence of the individual justifies it, an assignment to a permanent teaching position at \$1620 will be recommended.

The apprentice idea is a new one in the Indian Service, and it is essential for both parties to understand the relationship. The experienced teacher assumes responsibility for exposing the apprentice to a variety of experiences and for extending to the apprentice, as his experience increases, responsibility for the performance of increasingly important jobs. During the year, the apprentice must have real opportunities to teach with increasingly larger groups of children; from assistance to individuals, through work with small groups, to responsibility for developing certain units of teaching with an entire class.

The apprentice, on the other hand, must learn that a successful teacher must be responsible for a variety of pleasant and unpleasant tasks, which must be carried to a successful conclusion whether supervisory check-up is to be expected, or not. Too many of our young college graduates have learned one lesson only too well; which is that the person who successfully covers up his incompetence frequently "gets away with it."

We hope to build up increasingly in the Indian Service, the belief that the responsibility of the various supervisory officials, is to help the classroom teacher to succeed in his job. When the teacher honestly believes that he will receive help from those higher up, he will bring his weaknesses to the front for council. It will then be possible to correct errors, remove difficulties and advise new procedures.

With this point of view before us, let us train our new teachers to look for help; to discuss their difficulties; and expose their weaknesses; so that we may offer help and correction. In this way, alone, we can strengthen them. The only unforgivable sin, (if such there be) would be laziness or insincerity - taking a job just for the money, rather than for the opportunity for service which it offers.

We hope that our new apprentice plan may suggest a means for preparing Indians for competent service, which will prove capable of expansion to serve the needs of other divisions. And we hope that our young Indian teachers will appreciate the opportunity which is now theirs to strengthen their individual capacities for service to their people.

* * * * *

Note: This article appeared in the second issue of "Indian Education", a leaflet edited by Mr. Beatty and printed by the students of Phoenix Indian School Print Shop. It is distributed in the interest of better understanding of the American Indian. Copies can be sent free on request to schools, colleges, libraries, members of the Service, and Indians.

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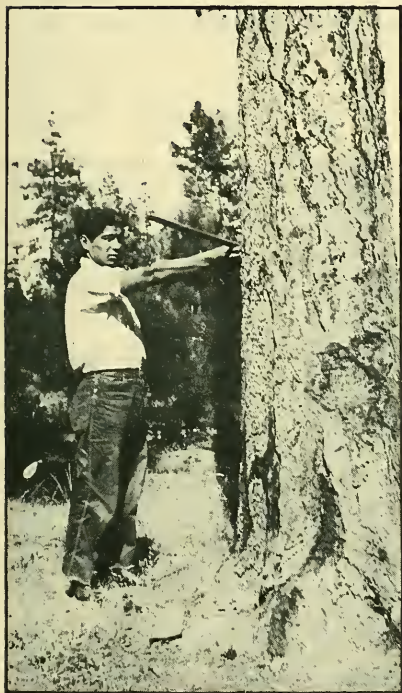
EXCERPT FROM A STATEMENT MADE BY SUPERINTENDENT L. W. SHOTWELL
OF FLATHEAD AGENCY, MONTANA

"Roads has been a big factor in creating good will toward the reservation, not only with the Indians, but particularly the State Highway and County officials."

TIMBER RECONNAISSANCE PROJECTS GIVE OPPORTUNITY FOR IN-SERVICE
TRAINING IN FORESTRY MANAGEMENT

By W. A. Eastman, Jr., Project Manager

Colville Reservation - Washington



Colville Indian Taking Measure-
ments of Ponderosa Pine

Timber reconnaissance projects on the Colville and Spokane Reservations during the past three years have given to a number of young Indians the chance to obtain valuable forestry training and as a result, several have been promoted to responsible positions in Indian forest administration, and some fifty Indians from these two reservations have held positions on the projects requiring some degree of skill. Of this number, about fifteen men are now engaged in similar lines of work: One is a scaler; four are E.C.W. camp foremen; one is a forest guard; three are forest lookouts; one is a P.W.A. roads division accountant; one is a scaler and boom foreman for a private lumber company; and four men have excellent jobs with private companies.

The Indians on this work show such warm interest in timber reconnaissance procedure that the men in charge of the field work are always busy explaining its various phases. This very interest tends to make all of the Indians "forest-minded", a necessary development in carrying out a policy of sustained yield management of Indian forests.

From the early conception and development of these timber reconnaissance projects to the present time, we have worked out a technique in educational procedure through which we can train a comparatively large number of men with very little difficulty and waste time. This system, which might be named the apprentice system, has enabled us to make steady progress and obtain reliable results. A few trained men are hired when each project of this nature is

started (some stay with the work for long periods). These men form the nucleus about which our educational program is constructed.

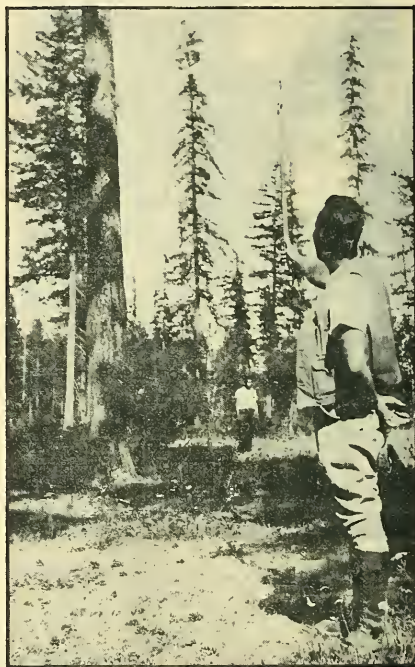
The reconnaissance is divided into three distinct phases: Cruising, field mapping and office computations and final map construction. The first two phases constitute about ninety per cent of the work. Since they are carried on in the field, we can outline a very flexible program of education. The experienced men are organized into cruising and mapping parties, according to their past records and they proceed immediately into the field to gather data. The new men are given a series of lectures which requires from one to two days, on the basic fundamentals of topographic mapping, including land subdivision and designation, use of the compass, abney and chain and taking notes in the field; and timber measurement, including use of the Biltmore-Hypsometer, the diameter tape and recording.

We have found that the teaching preliminary details by the use of a blackboard and chalk is the most effective of all the methods tried. When the men have a mind picture of the object or operation that is being explained, the task of getting them to see and understand it is much simplified. When the instructor feels that these men have sufficient knowledge of the basic ideas of the work, they are sent into the field with the experienced ones to fill positions not requiring skill, such as those of axemen and chainmen.

During the days they spend working with the more experienced men, the so-called apprentices gradually learn from watching, by asking questions and frequently by checking the work just performed. Soon they become able to perform all the operations involved in cruising and mapping.

Two ends are attained: Constant progress is maintained; and the apprentices are groomed into adept field men. Later, when it is determined that these men are able to handle the work by themselves, they are given trial strips to run.

We are using a system of running strips ten chains wide in cardinal directions between section lines to take topographic contour map data and two



Using The Hypsometer To Find The Number Of Logs In A Large Ponderosa Pine

chains wide for cruising the timber volume. The field parties tally a sample of the timber volume and make topographic contour maps with data such as roads, trails, streams, fences, farm buildings, telephone lines, timber types and re-production, burns and blowdowns, along these strips, which are two miles in length.

When it is finally decided that these men can run the strips efficiently themselves, they are grouped into parties of two - one cruiser and one topographer. A supervisor helps, and, if necessary, criticizes, in all of the operations involved in collecting the data. After a few days the new men generally become proficient enough to continue other strips alone, being checked at intervals for accuracy of data and progress.

In addition to the training in the fundamentals of field work, we conduct an evening school. General forestry problems are presented. Intense interest has always been displayed.

Here are some of the topics taught:

(1) Use, care and principles involved in various surveying instruments used in timber reconnaissance work, such as the transit, the compass, the topographic abney and the chain.

(2) Land subdivision, location of corners and markings and section line designation.

(3) Timber cruising: Methods used, instruments used, volume table construction and possible checks and computations necessary to arrive at final volumes.

(4) Log scaling: Defects, scale rules and their application to Indian timber.

(5) Topographic map construction: Computations involved, data required for the map and tracing.

(6) Fire control: Presuppression, detection and suppression.

(7) First aid: Safety measures and precautions; snake bite remedy.

(8) Dendrology: Identification of trees on Indian lands and others.

The greatest portion of the Indian allotments on the Spokane and Colville Reservations are now growing timber or are capable of producing timber. The imperative value of teaching these Indians the fundamentals of wise management of their forests is evident.

When all of the Indians know what forestry and its principles are, and understand the application of these principles to their own lands, they will be able to maintain a constant supply of raw material for the lumber markets of the northwest and thus insure themselves a steady income for future years.

"FALLING OVER THE BANK", A CANADIAN BLOOD INDIAN



"FROM THE PAGES OF THE PAST"

As Related To Bon Wheeldon By One Of The Older Flathead Indians

About the year 1840, Francois La Mouse, a descendant of the little band of Iroquois Indians who had settled among and intermarried with the Flathead Indians in the Bitter Root Valley, joined a small party of these Indians for a buffalo hunt. They crossed the Continental Divide into the Blackfeet Indian territory. From time immemorial, there had been almost constant warfare between the Flatheads and Blackfeet, so that when the latter discovered the enemy hunting bison in their region, they quickly surrounded the little group with the intention of exterminating them.

The Flatheads were in actual danger of being massacred, when La Mouse, who was the only Christian in the band, knelt in prayer to his God for succor. The Flathead medicine man, realizing that only a terrible storm would cause the Blackfeet to withdraw, took the sacred otter robe out of his medicine bag, dipped it in the waters of a nearby creek, before twirling it in the air. All the while, he "made medicine", invoking an apparently cloudless sky to send rain and winds.

According to those truthful people, a fierce electrical storm combined with rain and stiff gales, immediately swept over the area and scattered the Blackfeet forces. The Flatheads retreated to safety.

Thereafter, around many a council fire, the older Flathead men long debated the question: "Who made the effective 'medicine' that brought the storm, Francois La Mouse with his Christian prayers, or the medicine man, through invoking the aid of his unseen helpers?"

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ABOUT LEO KATZ

The portrait on the page opposite is by Leo Katz, well-known painter and lecturer on modern art. It was executed some seven years ago during a visit made by a group of Blood Indians to Glacier Park. The Blood Indians are one of the Confederated Blackfeet Tribes.

SOCIAL SCIENCE AND RESERVATION PROGRAMS

By H. Scudder Mekeel, Field Representative in Charge of Applied Anthropology

(Talk Given at Series of Extension Conferences
in the Indian Service, September 28 to October 17, 1936)

There are two main steps in a project or a program. One is to plan it and the other is to "sell" it. The applied social scientist or anthropologist with his knowledge of specific Indian groups is able to suggest ways in which a program may be put over more easily. However, he is as much, or more, interested in whether the project as drawn fits in with what he knows of the contemporary socio-economic life of a particular group.

Let us discuss this question first: I would like to take an example from the field of mechanics - one that sounds absurd. If a man who had been trained and brought up in the handling of steam engines were suddenly confronted with an engine whose working principles were unknown to him, what would he do? Probably he would study it very carefully before he tried to get work from it. Certainly he wouldn't try to start it as he had his steam engines - or if he did, once would be enough.

Instead of cursing the engine for lying down on the job, he probably would try to find out how the darn thing worked. This is all so obvious in the field of mechanics that it sounds silly, yet the same principle holds true for our programs and projects with Indians.

All of us who are white people come from a culture that is run on principles entirely different from those governing Indian culture. Our life values, attitudes toward wealth and methods of social groupings for economic activity vary enormously from that even of contemporary Indian groups - and these Indian groups vary among themselves. Our own culture with its distinct motivations and values is so much a part of us that it is exceedingly difficult for us to think and plan in any other terms. Sometimes our projects do not "sell" to the Indians because they are an internal combustion model for a steam engine situation.

However more efficient the internal combustion type may be for a particular job, we can get more in the end out of the steam engine by treating it like one. The end results in terms of work performed and therefore of efficiency will be higher.

An archaeological expedition to a foreign country once hired a large body of men to remove dirt from the diggings. It was arranged for the men to use their carrying baskets. They were lined up in single file and made to

pass into the diggings and then out to the dump in a continuous and constantly moving procession. Immediately there were objections from the natives. Some wanted to leave the job and the others performed their task listlessly and slowly. Finally it was decided to let them adopt their own work pattern. Each group passed into the diggings, loaded and waited until all men of that group were burdened. Then the group would start out in unison, singing and beating time with their feet. More dirt came out of the diggings in a day than under the so-called more "efficient" method.

I believe there is a lesson here for us in the Indian Service. Too often we think in terms of more efficient ways that the Indians might perform certain tasks, without considering their relatively unsuccessful adoption, as compared with a possible modification of the Indians' own methods.

There is something even more fundamental involved. Work patterns of a people are inextricably bound up with the peculiar organization of their social life. Each culture or society has its own way of grouping the individuals within it to perform economic and other tasks. Even the land and its use bears close relation to the socio-economic groupings. Each culture has been found to be a close network of patterns which cannot be modified in one sphere without affecting the rest to some degree. For example, a weakening of the sanctions supporting the group of men in power - as was done with many or most Indian tribes - was almost bound to have its disastrous reverberations in family life.

Or another example might be found in the introduction of live stock owned on an individual basis to a society in which the land was not individually owned, but held by groups of individuals who bore a specific relation one to another. Quite naturally conflicts arose; conflicts which led to serious social and economic disruptions which might have been avoided.

Changes in any society are bound to take place and have always taken place. Probably no group has been static over a very long period of time. Nevertheless when the rate of change is slow the individuals, as well as the society of which the individuals form a part, can accommodate themselves to such change without serious maladjustment of their lives. When changes are rapid, as were those forced on some Indian societies during the past hundred years, not only is each individual maladjusted and therefore inefficient, but also his society.

This maladjustment comes out not only in economic activity but also in problems of law and order, health and in all those administrative headaches that come daily to the desk of the reservation superintendent. If we can tune our program to the contemporary socio-economic life of the Indian group we are working with, cultural change will take place more slowly, but at the same time it will produce more efficient effort in the long run on the part of the Indians. The policy of changing the Indian over night into a white man, with a white man's motivations, produced not a white man but a chaotic individual rooted in no definite way of life.

The reservation superintendent and his extension staff have two main factors to deal with - the people and the land. On the one hand, the land may be assayed in terms of what it can produce - mineral, animal, vegetable. Further, it may be divided into units which, from the viewpoint of the land, would be the more workable units for efficient land use. Such was done, for instance, by the Indian Forestry and Grazing Division in setting up grazing units on various reservations. Such is also being done by the technical land staffs of the Soil Conservation Service. However, the other equally important factor is the human groups who are to use the land. What are their work patterns, their ideals in economic terms, their customary economic activities and exceedingly important, their social grouping for economic activity?

For example, a reservation superintendent may have his jurisdiction laid out in nice grazing units. His extension man may go out to the Indians living within one of these grazing units and try to organize them into a cattle association. If only the land has been considered in laying out the grazing tracts, there will be objection, or none too enthusiastic acceptance. Quite often such reaction on the part of the Indians is taken as indifference or hostility to the cattle program when actually something else is the matter.

On one of the northwestern reservations there was a natural grazing unit formed by a large bend in a river. After a drift fence had been put in cutting off the land in the bend the Indians living within the tract were asked to form a cattle association. Nothing doing. Finally they said they would form two associations, not one, and that there should be a cross fence at right angles to the drift fence in order to divide the land into two small units. The trouble was that the natural community groups on the reservation had not been taken into account. There were two of these communities within and extending outside the unit. If one cattle association had been forced on them for their stubbornness, there would have been little harmony or progress in the cattle industry.

Such actually happened several years ago when an enthusiastic extension man unwittingly combined parts of three natural communities into one association. There never has been peace or progress within the fold of that particular association. When you have a steam engine it is better to treat it as such if you want results. The Soil Conservation has very wisely put alongside its technical land staffs a socio-economic staff to assay the human potentialities and limitations of the people within a region, realizing that efficient land use depends not only on the land but on the characteristics of the people who will be using the land.

So much at this time for the planning of projects. Let us look at the job of "selling them." The "selling" battle is half won when the project is so planned as to fit in with the contemporary socio-economic life of the particular group of Indians. It is three-fourths won when, in addition, the Indians have been brought into the picture during the planning process so that they come to feel the plan is as much theirs as it is ours.

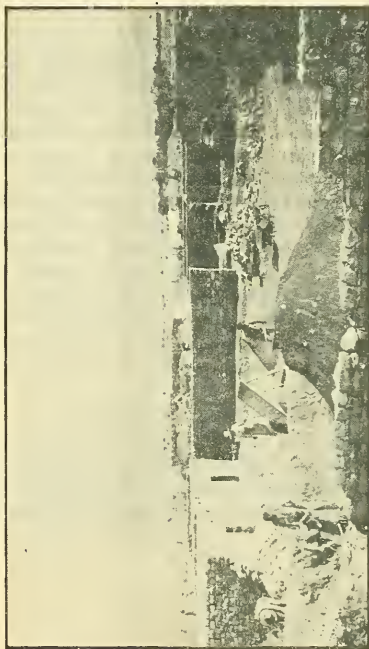
The other one-fourth of the battle may sink or save the whole program - the method of approach to the Indians. Anyone dealing with Indians has developed certain attitudes toward them. The two most common among those of us in the Indian Service are the "hard-boiled" attitude and the "patronizing." It is hard enough to be objective on anything in this world and doubly so when we are dealing with people of an alien race and culture. We naturally feel superior to people of other races and cultures. I say "naturally" not because of the facts of our superiority (which would be difficult to muster) but because people of every culture feel superior to all others if they have not been crushed for too many generations. In other words, our feeling of superiority is but a characteristic of people in every society; primitive or civilized. Many Indian tribal names now in use mean simply "The People" implying that the rest of the Indian tribes and other exponents of the genus homo sapiens are hardly even human beings.

An element of this superiority feeling enters in both the "hard-boiled" and "patronizing" attitudes. In one the Indian is considered subordinate, "ornery", and to be treated strictly and harshly in order to make him do things that are "good for him." In the other attitude the Indian is sentimentally regarded as a once noble savage and as a child who must be treated as such. These characterize the extremes of two attitudes. Both are resented by the Indians who rightfully feel otherwise about themselves. The most difficult attitude toward Indians, I mean to have emotionally, as well as intellectually, is an objective one. It is hard for any of us to reverse, let us say, red and white, so that we are able to see red in situations where we ordinarily see white.

Another attitude very common in the Indian Service is expressed in calling the Indian lazy and indifferent to his own welfare. In this world we get from people just about what we expect from them. If we believe an Indian is lazy, there is not much we can do for him no matter how pretty our projects look on paper. And we thereby absolve ourselves from blame. Recent scientific field studies have uncovered many other factors than laziness to explain the Indian behavior in economic situations. My own study of the Sioux revealed not only the pauperized behavior that the Indian Office has instilled in them over a long period of time, but also an imperfect transition in competition for personal prestige from the sphere of hunting to that of the white man's cattle or farming. Such transition could have been eased by utilizing the native institutions and redirecting their driving force in the new type of economy. Calling the Indian lazy may satisfy our conscience, but it does not help the situation.

In order to plan programs and sell them in the Indian Service, we should be able to put ourselves in the other fellow's shoes and even use his brains for a while. By that time the program will be sold before it is made. I am reminded in all this of George Bernard Shaw's Golden Rule - "Don't do unto others as you would have them do unto you - their tastes may be different."

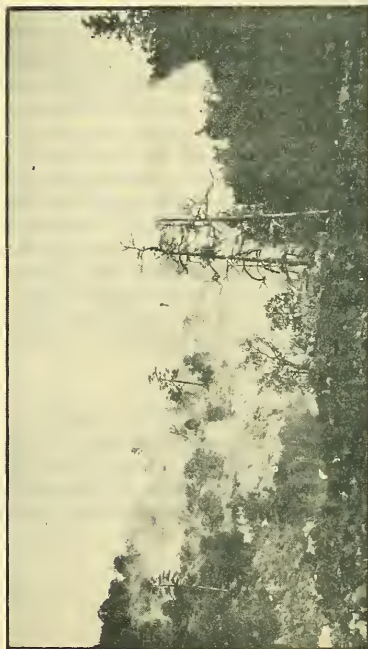
ACTIVITIES ON FORT APACHE RESERVATION, ARIZONA



Restoration Of Kinishba Pueblo. Crew Restoring and
and Screening Earth For Pottery and Curios.



Concrete And Structural Steel Bridge Over The
North Fork Of Whiteriver



Just After A Heavy Blast On The
Bonito Bridge Approach



Portion Of Seven-mile Truck Trail From Fort Apache
to Odart Mountain Showing Mountainous Country.

I.E.C.W. ACTIVITIES ON FORT APACHE RESERVATION, ARIZONA

By Robert B. Hazard, Senior Project Manager

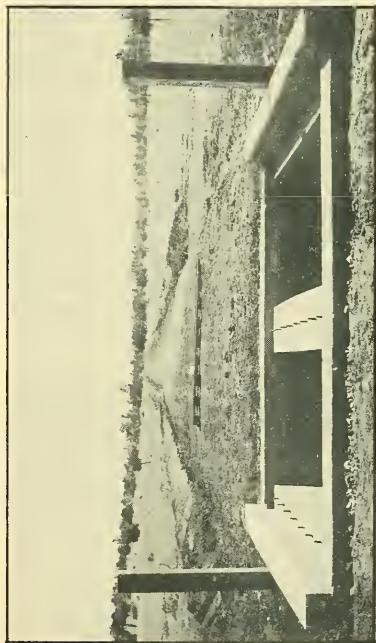
Work projects on the Fort Apache Indian Reservation cover a very diversified field. At present we are actively engaged in construction of truck trails, horse trails, cattle trails, development of springs, dug wells, construction of earthen reservoirs and drilling of deep wells, erection of boundary and drift fences, fire lookout towers and guard cabins, tool houses, garages, reinforced concrete and steel storage tanks at drilled wells, rearing ponds for trout, structural steel and wooden bridges, warehouse, tree insect and disease control, forest thinning and forest fire prevention and suppression work, concrete and steel cattle guards and other projects too numerous to mention in this limited space.

Let us consider truck trail construction on the Fort Apache Reservation. On many reservations where the country is gently rolling, it is a simple matter to keep the grade under 8 per cent. Here it is a major problem. In many places we find it difficult to find sufficient rock for masonry work needed for culvert head walls. Here 40 per cent of our truck trails are in rocky country and much of that is cut in solid rock.

There are several trails that run as high as 25,000 cubic yards of solid rock work to the mile for limited distances. One half mile stretch on the trail from Bonito Creek to Odart Lookout comprises approximately 27,000 cubic yards of rock and earth cuts and fills of which 50 per cent is solid rock. This makes the work exceedingly difficult and naturally more expensive.

Due to the very mountainous character of the terrain and the comparatively large amount of rainfall in the higher sections of this reservation the provision of adequate drainage for our truck trails is a real problem, and a costly part of our work. A culvert 18 inches in diameter, twenty to twenty-four feet in length represents an expenditure of about \$30 to \$35 installed. On many of our truck trails we average a culvert every 500 feet or ten or more to the mile. In rocky sections it is necessary to blast trenches in the trail in order to place these culverts. Our drainage cost per mile varies from \$300 to \$500 per mile and in remote cases even higher. This is more than some reservations spend for a finished mile of trail complete in every way.

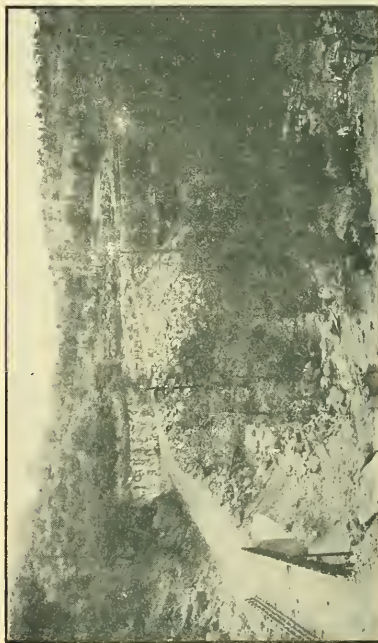
Truck trail construction on this reservation is a difficult and exacting piece of work. It is hard, back-breaking work, and requires infinite patience. Our Apache machine operators, compressor operators, jack hammermen, powder men and laborers who have been in our truck trail crews for the past three years have shown marked improvement from month to month, both in endeavor and quality of results. We all take a just pride in the work being accomplished here at Fort Apache.



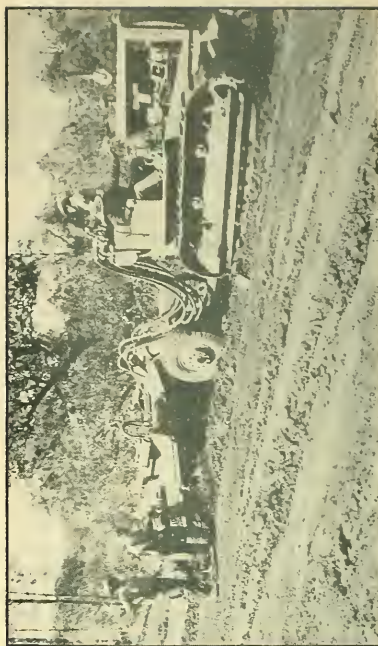
Reinforced Concrete Cattle Guards Before
Installation Of Railroad Rails



Spring Crew At Work
In Big Canyon



Completed Truck Trail On East Approach
At Bonito Bridge



Bulldozer And Garwood Scrapers
Used In Tank Construction

ELECTION DAY AT HOPI

By Allan G. Harper, Field Representative

When, only a few weeks ago, one mentioned that the Hopis were organizing, adopting a constitution and by-laws, there was a general air of sincere doubt.

"The Hopi villages weld themselves into a tribal group? Unlikely!"

One had no answer, except to wait and see. Perhaps this time something new was to take place. Perhaps the incentive for coming together would be real enough to force a break with the past. Wait and see.

Out at the Hopi villages, Superintendent A. G. Hutton was "devoting all day and three-fourths of the night" to canvassing the villages and explaining the meaning of the constitution.

Earlier, from the end of May to the end of August, Mr. Oliver LaFarge, having responded to an appeal from Commissioner Collier to devote the summer to the task of drafting a constitution for the Hopis, was trying, and needing, as he wrote, "to be everywhere at once ... the impossibility of omnipresence" being his great handicap. Carefully negotiating his way, he persuaded the villages to appoint constitutional committees, and the committees to write trial drafts of a constitution.

The document which finally emerged represented an agreement between nine independent villages, among whom the tradition of tribal action had been historically weak, and who presented the difficulties of two unrelated languages (Hopi and Tewa) and various dialects, important social differences, unlike interests, rivalries, and extreme divergences in the acceptance of white culture.

It seems impossible that so many active opposites should have been brought together in a working understanding. Yet as he proceeded in his course of consulting with the Indians in frequent conferences, often lasting late into the night, Mr. LaFarge became aware of the fact that "organization" was something which the Hopis wanted intensely; something, indeed, which fulfilled an ancient, Hopi tradition. Increasingly it became clear why the Hopis had come to the Commissioner a year ago with the request that he send to them a man who would understand them and help them to work out the practical application of the Indian Reorganization Act to their peculiar social system.

The working understanding was achieved. A written constitution emerged. This document was forwarded to the Department for review, and presently

was on its way back. The election date was set - October 24. What would happen then? Would it explode in the faces of those of us who looked on?

Nothing to do but wait. Perhaps, this time, something new was taking place.

Election day. Not the most surprising result was the turn-out. Of some 1500 voters, 755, or approximately half, cast their ballots - with these results:

For the constitution and by-laws	651
Against	104

More than 80 per cent of those voting had accepted it!

A word about the constitution itself, the animating spirit of which is succinctly stated in its preamble as "a way of working together for peace and agreement between the villages, and of preserving the good things of Hopi life, and to provide a way of organizing to deal with modern problems, with the United States Government and with the outside world generally."

Particularly notable is the simple language in which for most part the document is written.

The constitution in effect establishes a union of self-governing villages, each village keeping to itself the power of regulating its domestic affairs, including appointment of guardians over orphan children, adjustment of family disputes, the regulation of inheritance and the assignment of land. Also each village is to be left alone in organizing itself.

The tribal council, in addition to exercising the broad powers established by law, is also to serve as a court of appeal in disputes between villages. Any village which is party to such a dispute may request a special meeting of the council, before which the representatives of each village may summon witnesses and present evidence. The decision of the council becomes effective when supported by a majority of the council members present. A village which finds such a decision unjust may request a review by the Secretary of the Interior.

The tribal council may also negotiate with the Navajo tribe and the United States Government to determine its boundaries. Also it may negotiate with the United States Government and with other tribes "to secure protection of the right of the Hopi tribe to hunt for eagles in its traditional territories, and to secure adequate protection for its outlying, established shrines."

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A VISIT WITH MRS. ANNIE GOOD THUNDER

By Carl B. Ammodt, Agricultural Extension Agent
Rosebud Agency, South Dakota



Mrs. Annie Good Thunder

It was a small shanty house with an arbor by the side. Pumpkins had been cut into rings which were hanging around the entrance. The pumpkin seeds were drying on a paper, these to be planted the next spring.

There was someone inside the arbor. A little woman came out. She was tiny. She was smiling and happy and shook hands with her company. She could not talk English but showed with her hands that she was eighty years old. She was proud of her pumpkin drying. She brought out sacks of dried wild chokeberry patties, dried wild plums, more dried squash and pumpkin, corn and turnips, a total of sixty pounds.

We went into the house and there was wood, cut and stacked, all ready for the winter. She dressed up in her Indian dress, leggings and moccasins and had her picture made.

Mrs. Good Thunder was too old for hard work but she wanted to co-operate in the Norris Community garden. She did her part by sitting down on her blanket and folding paper for caps used in protecting the tomato plants. She also carried water for the plants to keep them alive during the hot weather.

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COVER DESIGN

The cover design, which depicts a Papago basket, is reproduced from the September 15, 1936 issue of "Aw-O-Tahm-Ah-Pa-Tac" (Papago Progress) a mimeographed leaflet issued at Sells Agency in Arizona.

ROSEBUD SIOUX COUNCIL SPEAKS OUT ABOUT PROBLEMS AHEAD OF THEIR PEOPLE

Antoine Roubideaux, chairman of the Rosebud Tribal Council, has sent out, with the approval of the Council, a challenging statement to the Rosebud Indians. Indians of other tribes will be interested in the Rosebud leaders' sober, and yet confident, reckoning of the problems which face them.

The statement, says Antoine Roubideaux, "is to bring to the attention of every Rosebud Sioux, interested in the future development of the Indians on the Rosebud Reservation, the remarkable progress made since the enactment of the Indian Reorganization Act (48 Stat. 984)..."

There follows a description of the steps leading to the adoption of the Rosebud constitution and the election of the present council. The message continues:

"It can be clearly seen that under the tribal constitution and through the tribal organization a guaranty of equal protection and representation of the whole tribe is assured. The basis upon which this wonderful achievement becomes a reality is the community system.

"Each community represents a body of Indians living together, whether it be on individual allotments or inherited lands, hopelessly depending upon what opportunities are offered them in the way of industry, live stock raising, subsistence gardening or otherwise. By the compulsory allotment system the Indians, not being adapted to the white methods of individual thrift and accumulation of wealth, find difficulties in the patent-in-fee and land sale systems, and have thus been forced to become dependents on unearned incomes. Today with two-thirds of their land holdings gone and no capital to buy their own stock, nearly all of what little lands they have left are now used by the whites, which means that there is no opportunity for them to become self-supporting. This situation concerns every thinking Indian or white who is a friend to the Indians ...

"Stop and think. Our only financial support prior to the enactment of the so-called Wheeler-Howard Act was the proceeds of land sales and the gratuity moneys given to us in the forms of Sioux benefits, pro-rata shares and the annuities. At the same time our holdings, in land and other property, taking what the records show, have dwindled down to almost nothing except the clothes on our backs, here and there a tumbled down log cabin or a lone weather-beaten frame house and probably a Model-T Ford, or with those a little more fortunate, a Model-A that stands about the place showing evidence of life there. Even that little hope of life faces the danger of extermination by a process of slow starvation.

* * * * *

"It is not only in our holdings that we have suffered a great loss, but socially and morally as well. The picture becomes much more sadder than we think. Our home problems must be solved by a person in the office, who may have no interest whatever in the Indians but only by a mere chance happens to be one who has sympathy and is willing to help take upon himself or herself that interest. Many children are left out in the cold unprovided because of reckless broken marriages and lack of good tribal laws on marriage and divorces. Our families have no protection. Children are being neglected by their parents and thus deprived of an education and home training. The health situation was quite a problem with trachoma and tuberculosis. With the increasing cases of venereal disease there is the danger of the whole tribe being wiped out. All these problems should be discussed and met with proper measures in each community and at home instead of throwing our time away in discussions of the broken Black Hills treaty of '68 or of the Indian Bureau.

* * * *

"Only by turning our minds and hearts to God again and our fellow-men we can find ourselves. Then, by mutual understanding and putting our ideas together, work out our economic and industrial programs. By agreements and cooperative efforts put over our economic and industrial enterprises. These ought to occupy our minds more than anything else...

"The fact that we have accepted the Indian Reorganization Act and adopted a constitution and by-laws does not mean that we have gained prosperity and heaven nor lost everything and are bound for hell. It simply means that we have saved our lands from a continued alienation to the whites and have established for ourselves the opportunity to plan our economic and industrial programs even to the extent of adjusting ourselves socially and morally, and making preparation for our children to get better education.

"Our next step then is to accept the charter as provided in the Indian Reorganization Act and thereby enable ourselves to participate in the revolving loan fund as also provided in the same Act..By accepting the charter it gives us a right and recognition by law to borrow money ... Under our Constitution we have an opportunity to plan our economic and industrial programs. By agreements between ourselves, exchange lands either individually or with the tribe, thus consolidating our land holdings, forming cattle associations, withholding our lands from leasing, we can be able to plan our economic and industrial programs. Then with the revolving loan fund we will be able to carry out our economic and industrial programs.

"We will have Indian-owned cattle eating our grass. By the development of suitable lands for irrigated subsistence gardening we can raise our food supply. When we thus help ourselves, God will help us too."

A PAPAGO SUMMER SCHOOL: MUCH OUT OF LITTLE

By John H. Holst - Supervisor of Indian Schools

Summer on the desert and a rapidly mounting thermometer. Blistering heat over all Papagueria. Drab primitive villages in uncomfortable siesta. Schools closed, offering respite to children now returned to their wild free life.

Would they be willing to return to a play school? Would they be willing to stay in such a school in stifling heat in order to do interesting things? Two venturesome teachers at Sells proposed to call the children back for such a venture - and they came.

Under the kindly guidance of Lona M. Zier and Ruth E. Jones, two teachers who had been left behind in the usual summer exodus of "employees who can be spared" from usual duties, the experiment prospered. They had no more obligation to teach a summer school than the children had to attend. Former attempted summer schools had failed, but, of course the usual type would fail.

Would the children spend a week at home while the teachers planned and then return to a vacation school where they could do what they pleased - just the things they wished to do? They would. They were even enthusiastic about it.

Neither supplies nor funds were available for a voluntary summer school, so part of the joy of teachers and pupils was in the work of finding and adapting materials to their needs and interests.

The first project was the making of masks, using paper pulp over bases of native clay and painting faces on them with water colors. The masks were quite satisfactorily horrible and suggested possibilities for Halloween and other fanciful occasions.

The irritating flies and insects of a desert summer suggested a very practical project of the making of swatters. And what the swatters lacked in aesthetic appeal they made up in effectiveness; the flies vanished before the armed corps of the children's brigade.

The playhouse was soon the home of a heterogeneous family of dolls for whom the girls fashioned wardrobes, furniture and home conveniences, while the boys, trving their hands at toy making, turned especially to the construction of unique and lively men "on the flying trapeze", attired as the famous circus performer of like title and equal agility.

The girls formed a circle for part of the day for sewing and embroidery. Well-laundered sugar sacks were made into hemmed towels, beautifully embroidered with colored thread in distinctive designs. They learned the lesson that beauty and utility can come from simple resources.

There was much drawing and designing, ranging from a simple sketch of teacher when she wasn't looking, to illustrations of Papago home life and events. And there were stories and games.

The little library at the school was supplemented by the county school library. New and attractive books were furnished for reading at school. Some could be taken home for the family to enjoy.

Sometimes there were feasts on iced watermelon and sometimes the children enjoyed the radio. The school accomplished several gratifying objectives without laboring for them. It developed the initiative and spontaneity of the children and a mutually sympathetic understanding between teachers and children and left both with a feeling of actual achievement.

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WATER DEVELOPMENT AT BLACKFEET AGENCY, MONTANA.

By C. L. Graves, Superintendent



Emergency Spring Development

Due to the drought, many of our streams, lakes and springs have dried up this year and sections of the reservation which were considered to be well watered are now entirely dry.

We are making every effort to develop all available springs. Many of them require digging out so that they will resume their flow and fencing to protect them from stock.

This season has demonstrated the great value of former water developments, such as reservoirs, springs, wells and water diversion into coulees, as well as the necessary work of this type in sections of the reservation where the water supply is failing for the first time in history.

These water developments have enabled many stockmen to maintain their stock on the present ranges which would otherwise have to be abandoned.

GETTING READY FOR CREDIT AT RED CLIFF, GREAT LAKES AGENCY, WISCONSIN

By Albert Huber - Credit Agent

The room in which the council met was lighted by an old-fashioned kerosene lamp. The secretary had to sit close to the table in order to read the minutes of the previous meeting. The council members were scattered about the room on stiff-backed chairs; some almost out of range of the lamp. Moonlight streamed into the room and there was a faint sound of the waves of northern Lake Superior, which could be heard throughout the meeting. The home of the chairman was serving as their meeting place for the present: One of the first expressions of hope was for a community hall.

The council chairman presided. The Indians were ready now to discuss the credit provisions of the Indian Reorganization Act. They had faithfully gone through the successive steps required by the Act until they were now ready for this important meeting. They were almost ready to make application for a loan.

One member summed up the reasons why they were so anxious to obtain credit funds for their people. Far too large a percentage of them were on relief projects of some sort, he said; they needed something more permanent, something which offered them a brighter outlook into the future. A loan from the credit fund, together with other benefits of the Indian Reorganization Act, would provide them with the first real opportunity they had had for years to become economically independent once more. Even within the memory of many of those now living on the reservation there had been plenty. Money flowed freely during the years of timber operations. But time passed quickly; assets were dissipated. Of the original area of the reservation - over 14,000 acres - but slightly over 3,000 acres remained in Indian ownership.

The rest had been alienated. Approximately five-sixths of the total population were landless. Yet until 1929 they had managed to get along without a great deal of difficulty and even up until 1933 most of them were engaged in fishing and logging and were self-supporting. With the continued severe depression in these industries, however, the Indians were thrown on public relief for support. Most of the members are still on work relief projects.

Up until the time that the Indian Reorganization Act was presented to them, their case had seemed almost hopeless. Now they are again looking forward to a time when they will again be independent economically; this desire was expressed again and again. Their limited landholdings are being augmented with purchases being made under the Reorganization Act, and credit funds have been made available to enable them to undertake development of their land.

The council members themselves conducted a reconnaissance survey to determine just what the credit needs of their people actually were. From the information obtained from this survey, they agreed emphatically that everyone should start out on a very small scale and that loans should be made only to those Indians who would take advantage of their newly found opportunities.

The meeting progressed. Four types of loans were decided upon as being feasible for these people to undertake. Fishing, berrying, subsistence farming and wood cutting projects seemed to be the most logical activities.

The credit agent explained the regulations under which all loans must be made and asked for a decision on two important points; first, where the council intended to deposit funds received; and second, who would pass upon the applications of the various members of the tribe for funds - that is, whether the entire council would do so, or whether a credit committee would be appointed. The decision, carefully considered, was that the council should keep their funds on deposit at the agency office and that since there are only slightly over six hundred Indians in this group, the council itself should take the responsibility for passing upon all loans.

One member of the council was interested in obtaining a loan for fishing. He presented his needs. They did not include funds for all the equipment he would really need. Why? He explained that he did not wish to go into debt for a larger amount. The income he received from his operations would be used to purchase additional equipment.

The Indians at Red Cliff impress one with their teamwork. They may not always agree among themselves, but when a decision is made, each member gets behind that decision and helps put it into effect.

It was late when the meeting adjourned. The Red Cliff council has been holding meetings every Monday of recent months to discuss reorganization matters. They seem convinced that they must proceed carefully - that they must succeed. They have so little and need so much.



Turkey Flock - Five Tribes Agency, Oklahoma

THE OLD INTERVILLAGE GAMES OF THE PAPAGOS

By Ruth Underhill

Assistant Soil Conservationist - Soil Conservation Service

In all the old days, games took up fully one-half of an Indian's life. Dancing took up another large portion, but dancing was not even counted as recreation: It was part of a religious service which helped to keep the world going. So were games in the very early days when kicking a ball stuffed with seeds helped the seeds to sprout, and running races encouraged the sun on its course. But in most Indian tribes in the days before the whites changed everything, games were the whole occupation for the leisure of man and woman. They were the one real method of trade. Anyone writing a book on Indian economics might do worse than start with the subject of games. All games included betting, whether they were athletic contests for the young men or games of chance where the old people squatted on the sand and threw dice to the accompaniment of solemn song.

The Papagos have reduced gaming to a great intervillage system. Of course, neighbors dice together of an afternoon or bet on the speed of their barefoot sons and daughters over a mile of parched adobe race track. But this is only by way of preparation for the great yearly event when a whole group of villagers go en masse to play with another group. Our intercollegiate football games with their national importance and their ardent local loyalties are the nearest parallel. The challenge is issued a year beforehand and the young men train like our own professionals.

The favorite game is kickball, where a wooden ball the size of a croquet ball is hurled along the ground with the bare foot. Men grow toenails to suit their profession and old men with feet as brown and knobbed as tree ropts, sometimes have yellowed horns on their toes a quarter inch thick. The course is thirty miles. A distant mountain is the goal and the runners must steer their way around it through scrub and gravel and cactus, back to the village. Four or five men from each side kick the same ball, unless they fall from exhaustion and horsemen follow to cheer them on. This is the game, or else it is relay racing, or dicing with carved and painted sticks, or it is hiding a bean in a pile of sand and guessing its whereabouts.

But there are preliminaries of high solemnity. The challenging village always sings for its hosts and the hosts pay "because they have come so far and have suffered on the march, and because they have entertained us with beautiful singing." This singing has been practiced for months, and costumes and a dance go with it. In fact, the entertainment is a rudimentary operetta. Some man dreams a whole series of songs about the wind or the clouds or about the white cranes that fly from the ocean. He then gathers a score of boys and girls who must be lithe of body with long and glossy hair. He teaches them dance manoeuvres which are like a quadrille or a European contra dance.

Then he gathers all the old men skilled in the use of their hands and under his direction they make the properties for the ballet - rainbows of painted buckskin stretched over flexible wands, white birds of raw cotton with painted wooden bills, mountains of buckskin with cotton clouds. The desert people have almost no materials to work with. They contrive their effigies out of desert plants, buckskin and the precious raw cotton, painting them with red and yellow clay and blue-black soot. But their entertainment is worth paying for with all the garnered food of the challenged village. Furthermore, it has the effect of every worthy effort in Papago life: It brings rain.

The songs which follow are sung while a group of boys and girls skip to and fro, combining and recombining, while they carry in their raised hands white birds and rainbows.

Crane birds!
Side by side in a row!

You go a little way and spread out.
Behind you, it is raining.

The mist I summon
It comes; the earth is wet.
Then, as I walk, I sink deep in the earth.
I stand in the midst of the land.
I think it good.

In the night,
The rain comes down.
Yonder, at the edge of the earth
There is a sound like cracking,
There is a sound like falling.
Down yonder, it goes on slowly rumbling,
It goes on shaking.

Sometimes the visitors sang songs extolling the names of prominent men in the challenged village. As a rule, no man lightly mentioned another man's name, for fear of using up its magic power. But to use it in this auspicious connection was to bring the owner luck and each man sung for responded with a gift.

Is it your fame which comes forth, loud sounding?
Is it your fame which comes forth, loud sounding,
Juan Enos, your fame, far sounding?
It girds the enemy mountain
Like a bandoleer.

Over there came one.
Upon the flat land,
There sounded stamping
At Tecalote, Big Coyote,

Having killed an enemy,
Sang.
Over there came one,
Upon the flat land
There sounded stamping.

Over there came one
Upon the mountains
There sounded rattling
At Wupatahi, Big Acacia.
Having killed an enemy,
Sang.
Over there came one,
Upon the mountains
There sounded rattling.

SONGS TO AID THE RUNNERS

Toward the west
Songs were sounding
Excited I rushed forth
I met the bitter wind
And tossed it up like a ball.

Toward the west
Songs were sounding
Excited I rushed forth.
I met the sun
And tossed it up like a ball.

I come forth running,
I come forth running.
Bearing a cloud on my head,
I come forth running.

I speed my kickball.
Over the flat ground it runs.
Between the spreading branches
It settles down.

The hawk laid out the race track,
The hawk laid out the race track
And on it the man won.

Wild the man came here,
Wild the man came here.
A Hawk's heart he won.

* * * * *

RAIN ON MY RESERVATION

By Carl Gorman - Navajo Indian

Many, many moons ago,
So says my old medicine man,
When it rained it purred -
Satisfied and pleased
While slowly feeling its way
Amongst the high grass.

Now when it rains it pours?
Oh no, it pours after it rains -
Down into washes and gullies.
And when it's pouring back to sea
It does no purring.
It roars, Lo!

ARROWHEAD

By Carl Gorman - Navajo Indian

Once you had power.
Prized and praised with pride
By great hunters.
But now white brother
Says: "A pen is mightier."

When we find you now
We carry you as a charm
To protect us from evil spirits.
Tell me; have you
That much power yet?

TRAVELING LIBRARIES ON THE SOUTH DAKOTA RESERVATIONS

By Mary A. Bristow - Associate Supervisor, Elementary Education

"Mrs. Peake, did you say that Mr. Newport would bring us our new books today?"

"Will there be some more Red Feather stories?"

"It's just like a feast when the new books come."

Traveling libraries were introduced on the Rosebud and Pine Ridge Reservations in South Dakota to give access to a greater number and variety of books than the agencies could afford to place in each of the day school classrooms as a permanent library. The traveling library does not supplant the permanent library in the school, but supplements it.

This library is a box of books which is sent out from the education office at the agency to each of the day schools at the request of the teacher. The day school carpenter made the boxes, which stand upright on short legs. Each bookcase is about one by two by four feet. They are stained a dark oak and make an attractive addition to the library corner. They are easily handled.

This year the books included, in addition to some of the most popular juvenile fiction, books on popular science, travel books, histories written especially for young readers and collections of verse. Also, for the teacher, a professional book or two and some marked copies of professional magazines; and for the adult Indian a few best sellers of some years ago and health and agriculture bulletins. Each bookcase is numbered and a typewritten list of the contents is tacked to the inside of the door. Some schools will change three or four times a year.

Every child or adult who takes home a book from either the permanent or traveling library fills out a card which is kept on file. The card permits him to keep it two weeks and in special cases as long as a month. In most schools an older child, under the guidance of the teacher, is the librarian. This winter at each gathering of the adults, the teachers have given short talks on the books in an attempt to familiarize the parents with the library.

The old people do not read much but would rather sit for hours "mostly remembering", but many of the younger generation like to read and will read anything that comes within their reach. Many desultory readers suddenly burst into reading for pleasure when given exposure to books.

What tangible results have there been in this experiment which deals so largely with intangibles? We have few statistics to prove or disprove any-

thing. It is no new discovery that the success of any type of library depends on the teacher-librarian. May I quote from the notebooks of a few teachers in the Rosebud and Pine Ridge country?

"My library was small and many of the books were old, but the parents enjoyed a number of them. The traveling library is a great help. Some of these books have been borrowed by almost every family. The books which they seem to enjoy most are the ones about Indian life. These books are seldom read silently by any one person. One boy checked a book out of the library and kept it two nights. He brought it back with this remark, 'My father read it out loud two nights.' He meant that it took the father two nights to read the book to the family."

"In counting the books loaned from September 10 to May 15, I find that we have loaned 328 books. This would not have been possible without the traveling library because our permanent library has had just a few new books added to it each year. Two years ago we got Compton's Encyclopedia and that cut down on our library books, but the traveling library fills in the gap."

The following little stories indicate how vital is the children's interest in the traveling libraries:

"I hurry fast so I can read stories. I am glad when our teacher says we will write to the office and get a new traveling library."

"I sure did need that book in the transportation unit. I am glad we have books that travel too."

* * * * *



A Hopi Weaver

A DAY AT SWINOMISH RESERVATION IN WASHINGTON

By Mary Newell

Head Of Home Economics - Salem School, Chemawa, Oregon

The project of introducing hand weaving to the Indian women of the Northwest is well on its way. Eight looms have been set up at reservations in Washington and Oregon. The last one was taken to the Swinomish Reservation in Washington. It had a very rough passage from Chemawa, riding on a cow trailer, and the poor thing utterly collapsed when I arrived. Nearly every nut and bolt had shaken out and it almost took a major operation to restore it to working order.

The village at Swinomish is beautifully situated on an arm of Puget Sound. Six months of the year the men have salmon fishing as a means of livelihood. It is a happy and contented community because they are leading the life here that is natural to them. The women also have their activities: they card and spin wool and knit socks that find a ready sale with fishermen. Their baskets, whose lovely colors are made from native dyes which are extracted from maple bark and Oregon grapes, are of fine workmanship.

The women had gathered in the clubhouse with their children. They were first shown how to wind the warp and did that tricky bit of business perfectly. Others made the heddles, with so much skill that when they were put on the looms, the job proved to be an expert one. One of the women wound a skein of cotton and when it was finished it was as symmetrical as a factory job, wound in a pattern that made one wonder at the art in her slim, brown, work-worn hands.

The setting up of a loom and the preliminaries before any weaving can be done is very tedious, but their interest did not cool, even though it took two days for these details. Club day found sixteen of the women, crowds of children and 150 boxes of apples in the room. The apples had been sent for distribution among the families but a box had been opened and the children were sampling all day.

I believe the Indian children are the best children in the world; certainly the best in the United States. Quiet and patient and with nothing to do but look on all day, they stood around munching their apples and never a cry, a cross word or a squeak was heard from them.

Miss McIlveen, who is in charge of the social work, suggested a salmon bake and luckily a fisherman had brought in two fine fish. Mrs. Bob and Mrs. Joe are experts in cooking salmon and while the weaving lesson was going on, the salmon were prepared. You have never eaten salmon until you have cooked it in Indian fashion. It was cleaned scrupulously, cut in pieces about the size of a hand, and strung on a stick.

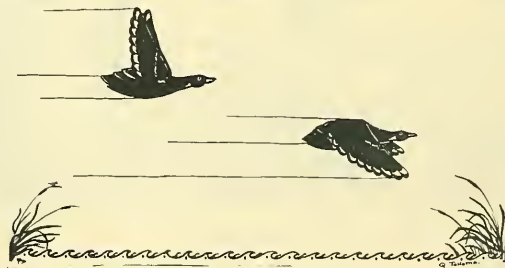
The sticks are then placed around a wood fire and the fish is broiled until it is a rich brown. It is hard hot work, but the result is perfection. The sticks are of a hard white wood that is used to make knitting needles and needles for making fish nets. They were scraped and polished before they were used until they were as white and smooth as ivory.

When the fish was cooked, it was brought to the clubhouse where a delicious luncheon had been prepared, awaiting the main treat. Two tables were spread with white cloths, good-looking dishes and shining silverware. They were so attractive that any woman's club might be proud of them. The Indians with their children and a few of the men from the village were at one large table and the workers were seated at a smaller one. This was unusual as we generally eat at one table, but this seating arrangement served to bring out an incident that impressed me deeply. At our table we were all hungry and everything was so tempting that we fell on our food with a crash. Suddenly we were aware that our neighbors were very quiet. A blessing was being asked at the other table.

The ultimate object of the weaving project is that the Indian women may weave commercially and supplement their income. There is an increasing demand for hand woven things. At present, however, the women at Swinomish want to weave rugs for themselves, and Miss McIlveen is wisely encouraging them to improve their homes. I left them with one of the women weaving a rug and the others eagerly awaiting their turns at the loom.

Just as I prepared to depart, the men who are working on the model village which is to house a number of the families who have no decent living quarters, knocked off work and trooped down to the water. There they got into their dugout canoes to practice for the regatta. This is the great event among the Indians of the Northwest. (A Canadian crew won the trophy this year. The Swinomish crew came in second.)

I said goodbye to Swinomish with a feeling of satisfaction. It is a fine group of people, and as one of the Indian women said to me: "We are very lucky here; we are never too hot or too cold; we have enough to eat; and when I hear of the misfortunes that come to people in other parts of the country I feel we should be very thankful."



An Original Design
By Quincy Tohoma, Navajo

A DISTRICT STUDENTS' CAMP (AN I.E.C.W. INNOVATION)

By J. H. Mitchell

Supervisor, I.E.C.W., District No. 1

What happens during the summer months to the hundreds of Indian students who return every June to their home reservations? These vacation months are as important as any like period spent in school. Any superintendent will say they are more important, for he faces no more perplexing problem than the one thrust upon him each recurring summer when they crowd his office seeking employment. The job just isn't there or at least it hasn't been heretofore. The superintendent notes their look of disappointment as they turn away to face a long summer of idleness - an idleness too often fraught with fatal consequences.

We studied this phase of the youth problem for two seasons and found that in this district of the more than 150 male students, only about one-third could find jobs. Indian employment agencies were helpless to place these ambitious boys in the outside world already overcrowded with idle youth. This enforced idleness worked havoc on their morale. Defeated and discouraged, many lost interest in their further self-training and fell by the wayside of unrealized dreams. Funds loaned for their education and the guidance of sympathetic friends came to naught and the cause of their higher education was defeated. Here was a picture full of genuine pathos.

Could I.E.C.W. do anything about it? No one else had. If only we could corral these students from all over the district in one camp where there was an appropriate and justifiable project, we might have the answer to this ever-recurring problem. The idea "struck oil" with the superintendents and as always their appeal found sympathetic and quick response from the Commissioner.

The Menominee Indian Reservation in Wisconsin, whose valuable white pine timber was threatened with destructive blister rust, welcomed such a group in its fight to protect their vast forests from the encroaching infection. Superintendent Fredenberg cooperated as did the Rev. Father Inglehart, who offered his mission school dormitory and mess in which to house these enrollees.

On June 15 the full quota of sixty students from eight jurisdictions in this district began their work to protect the most beautiful timber area of the Great Lakes Region. Blister rust control consists of the eradication of the Ribes bushes (gooseberry species). It was a good project for agile youth. Records show they protected 1,002 acres of timber. They pulled 740,520 ribes bushes, working 1,977 man-days for the period of the camp. The project was fortunate in having a capable technician in the person of William

P. Cowan, who became a pal and wholesome adviser of these students. At first three experienced local crew leaders were used to train and check the work. Soon, however, these were replaced by members of the student camp who were put in charge of crews. Save for the technical leader, the project was one hundred per cent Indian supervised.

As fire fighters, these boys excelled the old timers. During their stay the Menominee Fire Towers turned in the alarm on some thirty fires and always these lads were eager and ready to jump into the trucks and go. They put in 613 man days fighting fires. The Menominee Forest Supervisor stated that if these students did not have a dollar's worth of production to their credit, they more than paid for the cost of the camp by the saving of many thousand dollars' worth of valuable timber.

This was the first hard job many of these boys ever had. Did they stick? We visited the camp several times during the summer, each time expecting to find some casualties, for the summer was hot and the work hard. Pulling bushes day after day in mosquito-infested timber becomes monotonous, and long overtime fighting fires loses its early thrill. Yet not one of the sixty boys quit his job without reason. Two found better paying jobs; two went home on account of illness and one for disciplinary reasons. This is one of the finest tributes to the industry of Indian youth we have ever seen.

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THE RESERVATION "MELTING POT"

Many people will be surprised to learn that there are 25 Indian tribes represented on the nine Government activities operating on the Shoshone Reservation by the Agency, School, S.C.S., I.E.C.W., Irrigation, Roads, P.W.A., W.P.A. and Reclamation.

They are namely, Arapahoe (Northern), Arapahoe (Southern), Assinaboines, Bannocks, Blackfeet, Cherokee, Cheyenne (Northern), Chickasaws, Choc-taws, Cowlitz, Creek, Flathead, Gros Ventres, Menominee, Mission, Mohawk, Navajo, Omaha, Paiute, Seminole, Shasta, Shawnee, Shoshone (Wyoming), Shoshone (Western), and Sioux.

Together with the white employees, this alloy constitutes an interesting body of people, all working toward the same end - the improvement of economic conditions on this reservation. Reprinted from "The Wyoming Indian" (Shoshone Agency - Wyoming)

FROM IECW REPORTS

Range Revegetation Work At Seminole (Florida) On Project 11, Range Revegetation, the work of setting out Bermuda grass continued, but with greater difficulty in obtaining the grass. Two acres were completed during the period. The grass planted is doing well and gives promise of furnishing good grazing at a later date.

On Project 9, Fence, Range; five man days were used for putting up 92 rods of fence. This fence is being built on land already owned by the United States.

On Project 12, Maintenance; two man days were used for maintenance work. This maintenance is necessary on a finished ECW project. The maintenance must be continued indefinitely if the original investment in the project is to be protected. F. J. Scott.

Five Tribes (Oklahoma) Reports We have had a fine week for work and the men have been in a very progressive spirit. The week was spent in building culverts and graveling. The culvert crew completed four culverts this week. Since the rain the men have been able to make a better showing, as the ground is much softer which makes the excavation easier.

The wagons and teams have been engaged in graveling this week. They completed about 150 yards. This is rather a slow process of graveling, but nevertheless, they are making a good showing. B. C. Palmer.

Maintenance of Truck Trail At Rocky Boy's (Montana) Work on the maintenance of truck trail 3 is progressing satisfactorily. The crews are now working on the last mile. Several rock points had to be shot out. The remaining work on this road is more or less construction, as this stretch was not completed last year.

The fence crew has nearly completed the 97 miles of ECW fence. William W. Hyde.

Various Activities At Red Lake (Minnesota) Approximately 80,000 seedlings have been planted this week making a total of 200,000 seedlings planted to date.

An additional 50 acres was plowed with the two 35 caterpillars, making a total of 275 acres plowed.

General work has been carried on at the nursery such as transplanting seedlings from boxes to open ground where they will remain for another year before being moved out into the forest.

About $1\frac{1}{2}$ miles of regrading was completed with the blade and caterpillar No. 70.

Brushing on the extension of the Wending Lake Trail was started Thursday. About 36 stations have been completed in the last two days. F. W. Gurno, Leader.

Work On Springs At Fort Bert-hold (North Dakota) Checked over the newly developed springs and completed the fence work on those that had not been previously extended. Also hauled some rocks and gravel to one spring. All the men were transferred to dam construction work on the latter part of the week.

Spring Maintenance: Began work on two springs. This required the replacing of 41 feet of pipe on one dam and putting in six new posts and wire to cover this distance for the fence enclosing this spring. On the other dam we cleared away the brush and debris around the spring. Hauled a load of gravel which was spread out around the trough. Part of our men used in hauling sand during the latter part of the week and the rest put on dam construction work. Byron H. Wilde.

Work On Wells At Fort Belknap. (Montana) This work consists of the construction of a large concrete tank and the installation of windmills. One windmill was set up and one tank completed, another tank was started.

One well was drilled in the Lodge Pole District and a small flow of three gallons per minute was the result. Ed Archambault.

Truck Trail Construction At Keshena (Wisconsin) Weather conditions have been favorable and truck trail work has progressed favorably.

The Camp 24 trail has been completed with the exception of a small amount of graveling. Graveling of the Kinepoway Tower Trail was finished and now the gravel crew is do-

ing some spot graveling on Trail No. 1. The crew on the Bass Lake Trail have a few more days to complete the clearing. There is still about two miles of stumping and skidding.

The telephone crew has been enlarged so as to push the work along as rapidly as possible. All the poles on the new Neopit Camp 23 line will be set at the end of this week. Walter Ridlington.

Fire Fighting At Hoopa Valley (California) The past week ECW has been busy fighting forest fire on the reservation. Among the larger fires on which work was done, the Bald Hill fire starting on Grasshopper Ridge and spreading over the Prairie country above was the worst.

All men on the rolls were rushed to this fire and worked day and night for the first days of the week. A fire break was built from Mail Truck Trail to the top of the ridge and then diagonaled to the Bald Hill Road. The fire burned along a ten mile front on the Mail Truck Trail which proved of great value in holding the fire in check and prevented it from spreading to the area settled by Indian homes. Much credit is due the entire personnel of ECW for their work in cutting off the fire at both ends and preventing it from doing any property damage to the homes and property which were in the path of the fire.

Another large fire which started off the reservation spread to the reservation line and came down the watershed of Supply Creeks and Cambell Creeks. ECW crews worked on this fire for three days building a fire break from the Supply Creek Horse Trail and Supply Creek. A crew of CCC men from

Hawkins fought the fire from the Telescope Ridge building a break from our Telescope Horse Trail to join with the break constructed by IECW.

The horse trails aided greatly in controlling this fire, as this is the most rugged area of the reservation. Patrick I. Rogers.

Varied Activities At Turtle Mountain (North Dakota) The fencing of drilled wells, dug wells and springs continued this week with good progress as all the material arrived and the crew was enlarged to accommodate the equipment on hand.

The ECW warehouse received its final coat of paint, the roof was treated with an asphalt preparation and a general check-up was given in preparation for the winter months.

Two springs were completed in the Dunseith Area and the great need for water in that district will be somewhat adjusted by the completion of these installations. Donald Flehart.

Volley Ball Tournament At Colville (Washington) Last Saturday the boys in camp went to Bridge Creek Camp. They had a volley ball tournament and field events. Central Peak won three games out of four in volley ball. The greater majority of the field events were won by Central Peak boys.

Monday evening the camp boys were called on a fire at Hall Creek. They left at 9:30 and returned about noon Wednesday.

The slashing crew is up to station 15,700. All rock has been

drilled and blasted out and the compressor has left for Bridge Creek Camp. There will be more rock work later on. Fred A. Reynolds.

Various Activities At Consolidated Chippewa (Minnesota) The weather has taken a turn. The mornings are crisp and clear with frost in the air. The leaves are turning to bright hues. Today the creeks and small rivers froze over from the heavy frost that we had last night.

We started a new project this week, the Woodduck Tower. This tower will cover the northwestern part of the reservation. The crew for this project have taken their bedding with them and camping right at the tower site. An unexpected visitor paid them a visit the other evening. A huge bear got into their foodstuff and tools. There was no damage done, except feelings. Incidentally we have quite a few bears in this country. P. Grey.

Snow At Mescalero (New Mexico) The boys woke one morning last week and discovered about four inches of snow on the ground on our Harley Tower truck trail. Nevertheless, we put on all the clothes we had and started down the trail to complete the brush work. We burned the brush and pulled the stumps until the rain got too bad for work. Phil Poor.

Football At Sells (Arizona) One of our major activities now is football. We have an average of 20 men reporting for practice every afternoon after work.

We have made plans to put on a series of educational films at the agency. James H. Pemberton



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